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9 July 1981

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POLITICAL AND SOCIOLOGICAL AFFAIRS

No. 1149

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INTERNATIONAL

ANALYSIS OF ISLAMIC PRACTICES IN USSR, ABROAD

Moscow NAUKA I RELIGIYA in Russian No 5, 1981 (signed to press 3 Apr 81) pp 36-39

[Article by A. Fatulla-ogly (Baku): "The Shiites Today"]

[Text] Please tell us the difference between the Shiites and other Muslims. Are there Shiites in our country? Many readers ask us these questions in their letters. These questions are answered in the article below.

There are two main currents in Islam--Sunni and Shiite. The members of the first group, the Sunni, represent more than 90 percent of the Muslims in the world. Sunni Islam is widespread in the Arab countries, in North Africa and in Indonesia, India, Pakistan, Malaysia, Afghanistan, Turkey, the Philippines and a number of other countries. In the USSR Sunni Muslims live in Central Asia, the Volga region, Siberia, the Urals, the North Caucasus and parts of the Transcaucasus. Most of the Shiites live in Iran and Iraq, and there are some in Yemen and Pakistan. Most of the Shiite Muslims in our country live in Azerbaijan, but there are also some in Armenia, Georgia and Dagestan, as well as in Central Asia--in the Tajik, Turkmen and Uzbek SSR's.

The split in the Muslim community was already apparent in the first decades of Islam's existence. After the death of Muhammad (632), who was the head of the Muslim state, the question of succession arose. The first three caliphs--Abu Bakr, Umar and Uthman--were not related to Muhammad, and each became the head of the state and community in line with the "Ijma"--the decision of the community, which derived from legends about Muhammad, collected in the Sunna and based on the testimony of members of his family and his associates.

The supporters of the "Ijma" principle began to be called Sunni. The Ijma was opposed by several groups, but the strongest protest was voiced by the party supporting Ali ibn Abu Talib, Muhammad's cousin and son-in-law and one of his active followers (the name Shiite comes from Shi'a, the Arabic name of the party). They maintained that Muhammad had appointed Ali his successor when he said: "Whoever believes that I am the head must believe that Ali is the chief." The Shiites protested the withholding of authority from Ali, because they regarded him as Muhammad's only legitimate heir, for 25 years. In 656 he was finally elected head of the state and community, but he was soon (661) murdered by political opponents.

The differences between the Shiite and Sunni currents stem precisely from these historical premises. For example, the Shiite wording of the creed--the "kalmein shahada"--differs from the Sunni wording because the standard "there is no God but Allah and Muhammad is his prophet" is supplemented with the statement that the Shiite leader Ali is Allah's vice-regent. The Shiites adhere strictly to the principle that the secular and religious leadership of the Muslims is solely the right of Muhammad's direct descendants--or, more precisely, the descendants of Ali and the prophet's daughter, Fatima. They call these descendants imams and allege that Allah transmits secret knowledge only to Shiite imams, through the prophet Muhammad.

According to the Shiites, Caliph Uthman, during whose time the text of the Koran was officially recorded, deliberately excluded the "two guiding lights" surah and some passages defining and substantiating Ali's special powers in the Muslim community.

During the course of its history, the Shiite current has separated into several sects which do not agree on which of the imams--descendants of Ali, the first imam--will be the messiah. Most Shiites believe that this is the 12th imam, named Muhammad. He was born in 873 and supposedly did not die, but simply went into hiding, simply disappeared, so that he could return to his people "at the end of the world" as the messiah--mandi--and bring them justice. This sect is known as the Imamites. Its members acknowledge the imamat--the supremacy of Caliph Ali and his 11 descendants. They are also called "Asna-ashari," or "Dozenites," "Alids" and "Ja'farites," named after the sixth imam, who compiled the basic principles of Shi'a. Most of the Shiites who live in our country are Imamites.

"There is no epoch without an imam," the Shiites say, believing that he is still in hiding and is expressing his wishes through authorized representatives. The Shiites view particularly revered theologians and religious authorities as these representatives. The imam of each new epoch is the embodiment of the prophet himself, the only legitimate interpreter of divine will. This premise gives rise to one of the main features of Shi'a--the recognition of the individual authority of specific men and the denial of the Sunni tolerance for the differing opinions of members of the community. All differences are resolved solely by the final word of the infallible imam, and in mosques they are resolved by the opinions of local ahunds, guided by the teachings of imams. The Shiites take an extremely exacting approach to the selection of religious functionaries for their mosques and their spiritual leaders.

The most revered Shiite religious authorities are the ulama and mujtahids, who can also be called imams. They are generally educated in ancient madrases in the holy centers of Shi'a--the cities of Nejefe and Kerbela (Iraq) and Kuma and Meshhede (Iran). The mujtahid holds the highest religious rank among Shiite theologians. He has a broad theological background, guards Shiite traditions, or akhbars, knows Muslim law, leads a pious life and is particularly devout. When a mujtahid wins maximum popularity, he is called "ayatollah" (literally, Allah's sign or miracle). The most authoritative ayatollah is called the "ayatollah al-uzma" (the great ayatollah). The highest Shiite title is "merje attaklid" (worthy of emulation). All of these titles were held by the Iranian Ayatollah Borujerdi (who died in 1961). The Shiites also use the title sheikh-ul-islam, equivalent to mujtahid.

The Shiites do not regard the traditions instituted by the first three caliphs, whom they view only as "friends of the prophet," as a source of understanding or guidance. The Shiites feel that a hadith (tradition) is meaningless if it is based on the report of a "friend." They recognize only the hadith which derives from the testimony of "members of the holy family." Only these traditions are valid. Shiite theologians painstakingly study the life and work of imams and other members of the prophet's "family" and compile their own, Shiite collections of hadith, which, in contrast to the Sunna, are called sahih. This difference in the criteria of the validity of religious sources, however, actually gives rise only to extremely insignificant differences in customs and rituals.

The Shiites, just as the Sunni, acknowledge that there is no god but Allah, recognize the prophet status of Muhammad, acknowledge the Koran, observe the Namaz--the prayer that is said five times a day, the uraza-fast and the day of alms-giving--kurban-bairam, make a pilgrimage to Mecca and celebrate Muhammad's birthday. But they also have their own rituals: They make a pilgrimage to Shiite shrines in the cities of Kerbela (Iraq) and Meshhed (Iran), celebrate the birthdays of the prophet's daughter, Fatima, and the 12 Shiite imams, observe the rites of mourning on the days of their deaths, and the day marking the death of Imam Hussein--Ali's son--is commemorated with an entire system of "magerram" (or "muharrem") mourning rituals.

Each group of Shiites can regard themselves as followers of one expert on Shi'a, or mujtahid, who can pronounce his own opinion or judgment, based on the Koran and the hadith. In Iran, for example, there are the followers of the Ayatollah Khomeyni and the followers of the Ayatollah Shariatmadari and other authorities.

In their sermons, members of the Shiite clergy usually name all of the imams and describe them as great martyrs and fighters for justice and the restoration of Islam's earlier traditions, established by Muhammad. All of them died in battle with political opponents; Shi'a has generally been the opposition force in relation to the authorities. Almost every Friday sermon is accompanied by unanimous wailing about the martyrdom of the imams by all of the faithful present.

In the Middle Ages Shi'a played an important role in the sociopolitical life of its adherents in Iran and Azerbaijan. It was the ideology of several spontaneous popular movements against the feudal order. In the 14th century, for example, the popular masses of Iran's Khorasan province opposed their exploiters under the religious flag of the Shiite current, which was then being persecuted by the caliphate and by local feudal lords.

At the beginning of the 16th century Shi'a was declared the state religion in the Safavid state, consisting of Iran and Azerbaijan. Until the middle of the 18th century the Safavid shahs used it as an ideology and a political platform in the fight against Sunni Turkey and the Sheibanid Uzbek rulers.

Shi'a spread through Azerbaijan in the Middle Ages under the influence of neighboring Iran. All of the mosques in Azerbaijan today but two are Shiite. The persons praying in them are mostly elderly men and women. The young--an insignificant number--come here only on magerram (muharrem) mourning days. In contrast to the Sunni mosques, the Shiite mosques admit women, but only in specially designated sections.

One of the main signs of Shiite devotion in our day is the pilgrimage to a holy place. These places are visited much more than mosques. What is more, the pilgrims are not only the elderly, but also the middle-aged and women with children.

The Shiites have a slightly different attitude than the Sunni to mosques and priests. The Sunni leaves the mosque as soon as he has finished his prayers, but the Shiite might spend several hours there. He engages in completely secular conversations and drinks tea. He regards the mosque as a unique type of club, a gathering place, even a place to discuss business.

In the Shiite mosques it is possible to see believers who perform the namaz individually, apart from the main group of worshipers. These are persons who do not recognize the authority of the ahund and would be disgraced by standing behind him during the prayer. An acknowledged ahund possesses a great deal of authority.

According to the Shiites the Friday prayer, "juma-namaz," should be led by a Shiite imam, but since all 12 of these imams "reside" in the other world, they can be replaced by mujtahids or other religious leaders who have been authorized to do this by the most prestigious Shiite theologians. The "juma-namaz" is not held in the Shiite mosques in our country because there is no Shiite mujtahid or any of his representatives in the Soviet Union.

The Shiites and Sunni have slightly different views on Muslim holidays and some Islamic precepts. For example, on the day of the great alms-giving holiday--kurban-bairam--when Muslims make a pilgrimage to Mecca and sacrifice livestock and poultry to Allah, the Shiite mosques are not particularly lively, and the number of persons praying in them is much lower than in the Sunni mosques.

The Shiites also disagree with the Sunni over the particular days of the month of fasting, Ramadan, the Koran was sent down to earth. The Sunni believe that this was done for 23 years on the 25th, 27th and 29th days of Ramadan, but the Shiites feel that this occurred on the 19th, 21st and 23d of Ramadan. These days are called "ah'ia." Ramadan is also memorable for the Shiites because it was during this month, and precisely on the ah'ia days, that their first imam, Ali, was wounded (the 19th) and died (21st), and his funeral service was held on the 23d. This is why these days of the fasting period are the main ones in Shiite mosques--days filled with prayer and piety. The prayers said on an ah'ia day are supposedly equivalent to the prayers of a thousand other days.

During the month of fasting, the Shiites read the Koran intensively in their mosques.

Among the Shiites in our nation, Muslim alms-giving--one of the pillars of Islam, with several varieties prescribed in the Koran--has almost been completely forgetten. Such forms of charity as the zak'at, the donation of part of one's income to poor Muslims, and the khums, a tax on the income derived from minerals and deposits, have disappeared from our nation. These forms of charity, however, are essential features of Islam. Recently an ahund from a Tehran mosque visited Baku. When he toured the mosques he frequently remarked that he had been officially authorized by Iranian Shiite mujtahids to collect the zak'at and khums from the Shiites. Not one of the believers with whom the Iranian mullah met, however, gave him anything, and this is understandable: In our country the care of people who need material

assistance, of the elderly and of the disabled is the responsibility of the state. It has been a long time since the mosques organized the distribution of alms or kept records of the needy. The sadaq--"donations for unexpected events," funds distributed in memory of deceased persons, in accordance with vows and so forth--still exists in our nation but in a slightly different form.

Of all Shiite ceremonies, perhaps the most constant in our country is the mourning rite for Imam Hussein--the muharrem--although even this ritual has changed considerably in recent years. In the past the days of this mourning period were marked by the self-torture of believers. Acting out the Kerbela battle where Hussein died, they would mutilate themselves. This was considered to be a guarantee of heavenly bliss. The mourning reached its peak on the 9th ("tasua") and, in particular, the 10th ("ashura") days of the month of Muharrem, when the Shiites marched through the streets crying "Shah Hussein! Wah Hussein!" (these exclamations gave the ceremony its common name of "shahsei-wahsei"), singing religious mourning songs or "marsii" and flailing at themselves with chains, or sometimes even with knives.

It is indicative that there were never any members of the wealthy classes of society or the clergy in these processions of self-flagellators. They organized the ceremony but remained on the sidelines, stirring up the religious fervor of the people to divert their attention from current socioeconomic and political events, increase their power over the working people and keep them obedient. Azerbaijan's famous journalist and thinker Mamedkulizade stressed the class essence of the magerram mourning rite and wrote: "If the imams hold that self-flagellation is a sacred deed, why are there no priests among the flagellants?"[1]

From the very first years of the Soviet regime, the Shiite mourning rite began to lose its previous popularity and mass scale. By the mid-1920's it was much more restrained than before and attracted less people. This was partly the result of explanatory work with the population, as well as the requirements of Soviet legislation on religious cults and the special Soviet ukases and decreqs prohibiting fanaticism.

The magerram ceremony is still the most important religious event of the year, however, for the Shiites in our country. During the 50 days of Magerram, religious life in the mosques is more spirited and more people visit the mosques and make pilgrimages to holy places. Sometimes mourning gatherings--"tek'ia"--are held in the homes of believers. In some rare cases, fanatical people organize gatherings in illegal mosques or homes, where fanatical rituals are performed and the scene of Hussein's death is reenacted. This is a flagrant violation of Soviet legislation on religious cults.

The rituals of magerram attract the curious, who include many young adults and schoolchildren. We must give special attention to this area of life in the Shiite community. Explanatory work with the use of historical materials and literature is needed here.[2]

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1. Dzh. Mamedkulizade, "Izbr. proizv." [Selected Works], vol 3, Baku, 1977, p 277.

2. The Shiite mourning rite was described by M. F. Akhundov ("Sobr. soch." [Collected Works], vol 2, Baku, 1961, pp 28-29), A. M. Gor'kiy (the essay "Shiite Holiday") and other writers.

The Shiites have their own peculiar funeral ceremony. The distinctive feature is a conspicuous choir of mourners who accompany the procession. What is more, just as in places where Islam is widespread, a religious ceremony is held even if the deceased had nothing to do with mullahs, mosques and so forth when he was alive. The civil funeral ceremony has not become a tradition as yet, the public does not concern itself enough with this sad ritual and it is often left to the Shiite clergy.

The Shiites also have 30 other days marked by religious services. They are connected with the birth and death dates of the 12 imams and with the activities of Ali, the first imam, and his descendants and followers. Therefore, life in the Shiite community is filled with a multitude of religious occurrences.

Members of the clergy keep an eye on events occurring in our nation and abroad and are aware of the attitudes of believers, their interests and their needs, and all of this is reflected in the life of the community. For example, they are aware of religion's constantly declining influence in our country and therefore preach religious "freedoms" which are not part of orthodox Islam and search for new methods and forms of religious propaganda. The Shiite clergy are trying, for example, to simplify rituals and ceremonies.

Until recently, persons attending Shiite funerals had to listen to the mullah read the 36th surah of the Koran and, at his signal, recite the first chapter of the Koran. Now, however, the relatives of the deceased sometimes seat the mullah in a separate room, where he reads the Koran, and many persons who attend the funeral are not even aware of his presence. "Well, why not," says one of the mullahs from Baku's Taza-pir mosque. "The Koran is read for the deceased, and the living can choose not to listen. Let them have something to eat, drink tea and talk. This pleases the soul of the deceased."

Changes have also been made in the Shiite marriage ceremony. According to the Shariat, the ceremony must be attended by the wedding couple and two witnesses--one from each side. The size of the bride's dowry, which must be returned to her parents in the event of divorce, is indicated by the mullah in a marriage document, signed by the witnesses. Now that religious weddings have lost their legal force in our country, however, this action is now of a symbolic nature. The religious wedding is performed only after the civil ceremony, and it no longer requires the presence of witnesses, or even the couple. It is often a proxy ceremony, with parents submitting the appropriate documents from the bride and groom. Explaining this simplification of the ritual, the ahund from the Sabirabad Shiite mosque said: "Since this ceremony has no legal force, it has become only an indication of membership in Islam. Now some of the young people do not want to come to us, and this is why the ritual has to be performed by proxy. This is not a violation of the Shariat because the couple and their witnesses voice their consent in the registry office before the matter is brought to the attention of the mullah. He performs the religious ceremony with this in mind."

The Shiite current of Islam is distinguished by numerous superstitions, but the clergy realizes that they are most likely to discredit the religion in our day. For this reason, mullahs often denounce holy places as "remnants of pre-Islamic paganism." In a Friday sermon, for example, the ahund of the Kubinskiy mosque said that there were so-called holy places in Kubinskiy Rayon in the Azerbaijan SSR,

but that the worship of these places was outdated because not one of them had any miraculous power. "The Islamic religion does not like miracles," the ahund said. "The Prophet Muhammad clearly announced that the only miracle for mankind was the holy Koran. For this reason, dear Muslim brethren, do not believe in the miraculous power of holy objects, and teach your descendants to revere science and reason. Our time is a time of the mind and knowledge."

It is interesting that the faithful now want to be led by well-read and well-informed ahunds. Ignorant mullahs who do not understand the events taking place in the world today and who explain them from the standpoint of orthodox Islam have become an object of ridicule. The Shiite clergy realizes this and strives to interpret religious dogma and ritual in a contemporary spirit. The former head of the Shiites in our country, Sheikh ul Islam Hakkim-zade said the following in a sermon in Baku's Taza-pir mosque: "If we do not update our religion and do not make it appealing and attractive, we could lose it."

This tendency is also quite clear in the changing relationship between the Sunni and the Shiites. This has proved once again that sociopolitical events in our country exert a strong influence on the religious life of believers and on religious organizations. The moral laws of our society, such as the equality of all people, fraternity, internationalism, mutual assistance and others, have become firmly entrenched in the minds of Soviet people. Members of the Sunni and Shiite clergy realize that, under these conditions, their separation is disapproved by the public and has a negative effect on the position and authority of their religion. For this reason, they call for "religious unity," "the unification of Muslim forces" and "one Allah, one prophet, one Islam" and strive to forget their traditional enmity.

Whereas Shiites and Sunni in Azerbaijan prayed in separate mosques before the revolution and ridiculed one another's religious beliefs and ceremonies, Azerbaijan now has mixed mosques, in which the Sunni and the Shiites take turns praying. They have common executive bodies--mutafaliat--to manage the financial and administrative affairs of both Muslim communities. In some cases, on important religious holidays or in the absence of the person who leads the prayer of either community, the ceremony is performed by a mullah of the other current, and the believers accept this without any objections. When Baku's Azhdarbek mosque, which is used alternately by members of the Sunni and Shiite communities, was visited by Muazzam Ali, chief editor of the PAKISTAN NEWS AGENCY, he was absolutely amazed by the sight of Shiites and Sunni praying together under the guidance of a Sunni imam. "This kind of religious solidarity," he said, "is only possible under your conditions."

The former ahund of this mosque, Sheikh Farzili, said: "In our mosque the Sunni and Shiites pray alternately, but they can also pray together. The policy of our state is aimed at uniting all people, regardless of their beliefs, nationality and race.... We have no reason to divide the people of Azerbaijan into Sunni and Shiites."

In conclusion, it is essential to note that international imperialism is urging overseas Muslim, including Shiite, reactionary forces to instill the clergy and the faithful with anti-Soviet attitudes, in the pursuit of its own selfish political

goals. In some countries where the Shiite current is widespread, members of the clergy often make hostile remarks about our country and even attempt to arouse religious nationalist feelings in Shiite Muslims. The head of the Transcaucasian Shiites, Sheikh ul Islam Allahshukyura Pasha-zade, made a statement which was a fitting response to these actions when he received a delegation representing the Afghan public at the beginning of September 1980 in Baku. "Soviet Muslims," he said, "chose socialism 63 years ago and have made astounding progress in all areas of life during these years within the friendly family of Soviet peoples. This is why we are particularly sympathetic to the Afghan people's struggle to build a society without exploitation. We refute the slanderous statements of the enemies of peace and friendship between peoples, who say that socialism gives the Muslim no opportunity to practice his religion. As you, our guests, have remarked, the Soviet Constitution really does guarantee us freedom of religion."

As we can see, the enemies of the Soviet Union do not realize or do not want to know that the overwhelming majority of the Shiite clergy in our country, just as the clergy of other religious currents, has a correct understanding of the legislation on religious cults, has patriotic feelings for the Soviet State and supports its domestic and foreign policy, and that believers are actively building a new society and are totally devoid of extremist feelings and any kind of hostility toward the Soviet order.

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SOVIET, IRANIAN ACCORD OF 1921 RECALLED, PRAISED

Moscow AZIYA I AFRIKA SEGODNYA in Russian No 3, Mar 81 (signed to press 26 Feb 81) pp 12-15

/Article by A. Kheyfets, doctor of historical sciences: "Treaty of Historical Importance"/

/Text/ The Soviet-Iranian Treaty signed in Moscow on 26 February 1921 was the result of a prolonged struggle and efforts on the part of Soviet diplomacy and Iran's national-patriotic forces. At the time of the victory of the Great October Socialist Revolution Iran was a semicolonial country facing a real threat of transformation from a dependent state into a colony deprived of all rights. In 1907 imperialist England and Tsarist Russia concluded an agreement on the division of Iran into spheres of influence. During World War I both imperialist coalitions did not want to take into consideration the neutrality declared by the Iranian Government. Military operations between German-Turkish and Russian troops spread in the country's north-west. The British seized the southern and central part.

While Russian capitalists and landowners pursued a policy of colonization, the Bol'shevik Party, which headed Russia's revolutionary forces, engaged in a decisive fight against colonizers, provided many-sided assistance to Iran's national-patriotic forces in the course of the 1905-1911 revolution and put forward and upheld a program of friendly, legally equal and good neighborly relations between the nations of the two adjacent states. After the victory of the Great October this program became the state policy of the Soviet Government headed by Lenin. Lenin's Decree on Peace signified the denunciation of the 1907 Anglo-Russian Agreement. The famous appeal of the Soviet Government to the Moslems of Russia and the Orient proclaimed that the "agreement on Persia's division is broken and destroyed."[1] This decision of the Soviet Government was again confirmed on 27 January 1918 with a special note sent to the Iranian envoy in Petrograd.[2] On the instruction of the Soviet Government the Russian troops stationed in Iran were soon taken out from that country.

Although under British pressure Iranian authorities continued to recognize the status of former tsarist diplomats in Teheran, the Soviet Government sent N. Z. Bravin, its diplomatic representative, there. He delivered V. I. Lenin's message to the Iranian Government, in which the initiation of negotiations for the conclusion of friendly treaties was suggested.[3]

The population of the Iranian capital enthusiastically welcomed the first representative of the land of the Soviets. At a large meeting of the Iranian public N. Z. Bravin read out the Soviet documents on the nullification of the 1907 Anglo-Russian Agreement and all other agreements infringing upon Iran's independence. He announced the Soviet Government's wish to conclude a new equitable treaty with Iran.[4] "I cannot communicate the impression that this announcement made on the Persians," N. Z. Bravin wrote to Moscow. "Teheran is literally shaken with the outburst of universal joy. I have no free moment from the endless number of deputies and individuals greeting me. I receive ovations even on the streets."[5]

British imperialists and their agents tried in every way to prevent Soviet diplomacy from establishing friendly relations with Iran and from informing the Iranian public and nation of the political course of the Soviet Government. On orders from the British the new Soviet mission headed by I. O. Kolomiytsev sent to Teheran to replace N. Z. Bravin was seized by the White Guards. I. O. Kolomiytsev managed to run away, jumping through a window into the mission's garden. In Meshed a British military detachment seized the mission of Soviet Turkestan headed by Ye. A. Bakushkin.

I. O. Kolomiytsev found refuge with one of the representatives of the Teheran clergy--Sheikh Mehdi. With the help of Sheikh Mehdi I. O. Kolomiytsev came to the city of Kum and from there to the city of Senne. Hiding from British colonizers, I. O. Kolomiytsev sent several notes to the Iranian Government, demanding that the arrested workers of his mission and members of their families not be sent to India and warning that the situation, in which the British exercise their sway over the country, arresting members of the diplomatic mission of a friendly state in the Iranian capital, would not continue for long. The Soviet diplomat was also able to transmit his protest to British representatives, in which he pointed out that, not referring to such concepts as decency, he assumed that the British should finally realize that sooner or later Great Britain would have to deal with the Soviet Government and then the destruction of the Soviet Embassy in Teheran would undoubtedly be taken into consideration by Moscow and the entire Russian nation.[6]

Meanwhile, British imperialists managed to enslave Iran completely. The entire country was occupied by British troops and transformed into a theater of operations. Leaning on it, they intervened militarily in the Transcaucasus and the Transcaspian Region. The Iranian cabinet headed by Vosug ed-Doule obediently fulfilled the wish of British occupiers. An Anglo-Iranian agreement, which established full British control over the state apparatus, the army and the country's economy, was signed in Teheran on 9 August 1919. If this agreement had been executed, Iran would have become a British protectorate.

However, the powerful moral and political blow delivered to colonialism by the Great October Socialist Revolution and by the foreign political principles enunciated by it made the apparent "successes" of British colonizers in Iran flimsy. Describing the effect of the policy of the Soviet Government on the situation in Iran, N. S. Fatemi, an Iranian historian and diplomat, wrote the following: "Lenin's letter, Chicherin's declaration and Bravin's activity in Teheran were worth more than an army and trainloads of ammunition."[7]

The withdrawal of Russian troops from Iran activated the fight of Iranian patriotists for the expulsion of all foreign troops from the country. N. Nicolson, a prominent British historian and diplomat, noted that after the departure of Russian troops "the British alone remained as occupiers and the entire weight of the Persians' indignation collapsed on them."[8] The national patriotic forces engaged in an active (especially in northern provinces) fight for the expulsion of British occupiers and denunciation of the shackling Anglo-Iranian Agreement.

The "Address of the RSFSR Government to the Government and People of Persia" was signed in Moscow on 26 June 1919. It contained a detailed program for the development of friendly Soviet-Iranian relations based on principles of equality, equal rights and noninterference in the internal affairs of the parties. In essence, it was a draft of a friendly political treaty between the RSFSR and Iran.[9]

Taking into consideration the complexity of the situation, the Soviet Government instructed I. O. Kolomiytsev, who had returned to Moscow by that time, to deliver this very important document to Iran. On Iran's northern shores I. O. Kolomiytsev fell into the hands of British occupiers and the White Guards, who shot the courageous Soviet diplomat.

However, the attempts by British imperialists and their henchmen to cut off the Iranian nation from the Soviet republics by an impenetrable wall were doomed to failure. Sympathy for the Land of the Soviets grew among the widest sections of the Iranian public. In the fall of 1919 Dzhevad-khan Seneki, the Iranian consul in Ashkhabad, arrived in Tashkent, from where he sent V. I. Lenin a telegram, which, in particular, stated the following: "For 2 years the All-Russian Republic has been fighting for the destruction of parasitism and the mailed fist. Although the picture is still gloomy, although the same tyranny still reigns, the light of future life is already gleaming, like a ray of sunlight shining into the prisoner's dungeon."[10]

The victories of the Red Army over the interventionists and White Guards and the expulsion of British interventionists from Soviet Azerbaijan and Turkestan bordering on Iran had a very strong effect on the situation in Iran. The spring and summer of 1920 in Iran were marked by an upsurge in the democratic liberation movement. The political climate in the country changed significantly. The pro-British government of Vosug ed-Doule fell at the end of June 1920. Mohammed Mosadyk and some other opponents of the Anglo-Iranian Agreement joined the new cabinet formed by Moshir ed-Doule, the representative of the liberal wing of the ruling camp. Suspension of the validity of this document was announced.

Not long before the fall of his cabinet Vosug ed-Doule decided to establish relations with the RSFSR. In the middle of May 1920 he sent a note over the radiotelegraph to the Soviet Government. With a sense of profound satisfaction he noted the "kind attitude on the part of Red Army units toward Persian citizens both in the center of Russia and in Azerbaijan."

The Iranian Government announced its desire to more quickly conclude treaties with the governments of Soviet Azerbaijan and the RSFSR and reported that for this purpose diplomatic missions would depart from Teheran for Moscow and Baku in a few days.[11]

This note was received in Moscow on 20 May. G. V. Chicherin responded right away, welcoming Teheran's decision to send a diplomatic mission to Moscow and expressing readiness to immediately restore postal and telegraphic communication with Iran. The Soviet Government confirmed the principles set forth in its previous addresses to the Iranian Government and nation.[12]

Thus, 20 May 1920 became a significant date in the history of Soviet-Iranian relations. Official diplomatic relations between the two countries were established. This made it possible to begin negotiations on the conclusion of a political treaty between them. In Moscow at the beginning of November 1920 negotiations began with the extraordinary Iranian mission headed by Moshaver ol-Memalek, which had arrived there, and they proceeded successfully.

The preceding activity of Soviet diplomacy prepared the conditions for a rapid development of the principles of the Soviet-Iranian Treaty. However, British troops were still on Iran's territory and this enabled the British to exert pressure on Teheran's policy. The British obtained the resignation of the Moshir ed-Doule Government. On 19 November the British Government categorically demanded ratification of the 1919 agreement. The Iranian Government convened an extraordinary supreme council consisting of the highest noblemen and religious figures. The council recommended that the government refrain from adopting a decision on the Anglo-Iranian Agreement until the end of the Soviet-Iranian negotiations.

Meanwhile, the Moscow negotiations were proceeding successfully. V. I. Lenin paid much attention to the situation in Iran and to Soviet-Iranian negotiations. In a letter dated 18 August 1920, addressing G. K. Ordzhonikidze, who was in Baku, Vladimir Il'ich reminded him: "Write about Persia and so forth from time to time. You rarely inform me."[13] On 4 December the matter of the Soviet-Iranian Treaty was discussed at the meeting of the Politburo of the Central Committee of the Russian Communist Party (of Bolsheviks) with V. I. Lenin's participation[14] and on 7 December it was discussed by the plenum of the Central Committee of the Russian Communist Party (of Bolsheviks) working under V. I. Lenin's guidance. The Central Committee of the party approved G. V. Chicherin's proposals on the principles of the treaty with Persia.[15]

On 10 December the mission of Moshaver ol-Memalek was received by V. I. Lenin. Hamid Sayakh, an Iranian diplomat who participated in that meeting, cites in his memoirs the following statement made by V. I. Lenin: "Russia's entire oriental policy will remain diametrically opposite to the oriental policy of imperialist powers. Our position is disinterested friendship and noninterference in the internal life of your country to counterbalance the usurping and predatory policy of imperialists."

Hamid Sayakh also recalled the following episode.

"Our ambassador Memalek addressed a direct, by no means diplomatic, question to Lenin:

"'Mr Lenin, how do you find your political situation? Do you believe in its strength?'

"Lenin immediately answered with great conviction:

"'Mr ambassador, don't worry, we are now stronger than ever before!'

"These words of Lenin made a great impression on all of us. What courage was required, what confidence in the rightness of one's cause was needed, what brilliant ability to foresee events had to be manifested in order to say this in a situation when all the forces of internal and world reaction were united against profusely bleeding young Soviet Russia.

"I don't know about the others, but after this 15-minute conversation I personally left Lenin's office convinced that Soviet power could not fail to win, if only because it was headed by such a brilliant and human man as Lenin."[16]

V. I. Lenin's conversation with the Iranian mission was of definite importance for the entire subsequent development of Soviet-Iranian relations. Soon an agreement on Teheran's reception of the first Soviet ambassador, F. A. Rotshteyn, a veteran of the Bolshevik Party known for his anticolonialist works and speeches, was reached with the Teheran representation. On 5 February 1921 V. I. Lenin signed the credentials given by the Council of People's Commissars to F. A. Rotshteyn.[17]

In this situation the British Government tried by different methods to disrupt the Soviet-Iranian negotiations, utilizing the Iranian ruling circles connected with it for this purpose. It is obvious from the telegram of Norman, the British ambassador to Teheran, dated 1 December 1920 that he discussed the confidential reports by Moshaver ol-Memalek from Moscow and the draft of the Soviet-Iranian Treaty worked out there with the Iranian premier. The British ambassador expressed dissatisfaction with the fact that the draft of the treaty contained articles revoking the inequitable treaties imposed at one time on Iran by Russian tsarism and with the transfer of former Russian concessions to Iran. Norman intimidated the Iranian premier with the prospects for the appearance of a Soviet ambassador in Teheran. He warned that Iran's acceptance of Russian gold in payment for the goods supplied to the Soviet republics would lead to a conflict with England and France, to which this gold supposedly had to be transferred for the liquidation of tsarist debts.[18]

When the British found out about the Iranian Government's consent to the appointment of F. A. Rotshteyn as Soviet ambassador to Teheran, the Foreign Office of Great Britain sent a coded telegram to Norman in Teheran, which, in particular, contained instructions as to how to hinder the arrival of the Soviet ambassador to Teheran and how to compromise F. A. Rotshteyn.[19]

British colonizers feared with good reason that the new relations between Soviet Russia and Iran based on the principles of full equality would become an obstacle on the path of the imperialist policy of British monopolies in Iran.

The wide Iranian public, which demanded the departure of British occupiers and the signing of the equitable treaty proposed by Soviet Russia, understood this perfectly well. Nor could the coup d'etat staged in Iran on 21 February (3 khuta, according to the Iranian calendar) prevent the signing of the treaty. A treaty between the RSFSR and Iran was signed in Moscow on 26 February 1921.

"Wishing to see the Persian people independent, flourishing and freely controlling the whole of its own possession," the Soviet Government declared all treaties, contracts, conventions and agreements concluded by the Tsarist Government with Iran null and void (article I). The agreements concluded by tsarism with third powers "for the harm of Persia and concerning her" (article II) were also denounced. Soviet Russia and Iran declared that each of the parties "renounces and will strictly refrain from interference in the internal affairs of the other party" (article IV).

These articles of the treaty created a firm basis for friendly and truly equal relations between the two countries. Such a nature of Soviet-Iranian relations was stressed by the content of articles VIII, IX and X concerning the renunciation of the claims to the shackling loans granted by the Tsarist Government to Iran at one time and the handing over of all the property of the Discount Credit Bank of Persia belonging to Russian capitalists "into the complete possession of the Persian people." The Soviet Government ceded free of charge to Iran the following:

a) the Enzeli-Teheran and Kazvin-Hamadan highways with all the land, structures and equipment belonging to them;

b) the Julfa-Tabriz and Sofian-Urmia Lake railroad lines with all structures, rolling stock and property;

c) landing stages, warehouses, steamships, barges and so forth on Lake Urmia with all the property belonging to them;

d) all the telegraph and telephone lines with all the property, buildings and equipment built by the Tsarist Government on Iranian territory;

e) the port of Enzeli with warehouses, an electric station and other structures.

Furthermore, the Soviet Government renounced all concessions both those realized and not realized, including the rights to petroleum exploration (article XII).

This was an unprecedented act of transfer of foreign property, whose real value lends itself to evaluation with difficulty, to an oppressed country in the Orient. It especially clearly and distinctly manifested the significance and direction of the Soviet-Iranian Treaty. Describing the essence of this document, G. V. Chicherin wrote the following in a confidential telegram to L. V. Krasin, the Soviet representative in London, on 20 March 1921: "Renunciation of the legacy of tsarism and the transfer of our property, concessions, roads and all rights and privileges to Persia represent the main content of the treaty with Persia."[20]

Signing the treaty, the parties also took into consideration the tragic events that took place during previous years, when Iran was occupied by the troops of British invaders, who launched a war against the Soviet Republics from Iranian territory. Taking these realities into consideration, article VI of the Soviet-Iranian Treaty stipulated that "if a third party should attempt to carry out a policy of usurpation by means of armed intervention on Persian territory" and if the Iranian Government "itself should not be able to avert such danger, the Russian Soviet Government shall have the right to advance her troops into Persian territory."[21]

This article signified the liquidation of the 1919 Anglo-Iranian Agreement and foreshadowed a complete withdrawal of British troops from Iranian territory, which took place soon after the signing of the Soviet-Iranian Treaty.

The 1921 Soviet-Iranian Treaty was the first equitable treaty signed with a great European power in the new history of Iran. It also created a reliable basis for a change in the nature of Iran's relations with developed capitalist countries and for the restoration of state sovereignty and political independence of this ancient Asiatic country.

After the signing of the treaty the problems of Soviet-Iranian relations invariably were in the center of attention of the Central Committee of the party, the Soviet Government and V. I. Lenin personally. The instruction to the Soviet ambassador in Iran approved by V. I. Lenin in January 1922 stated the following:

"... Our oriental policy remains diametrically opposite to the oriental policy of imperialist countries. Our oriental policy strives for an independent economic and political development of oriental nations and will support them in every possible way in this. We see our role and our calling in being natural and disinterested friends and allies of the nations fighting for their full independent economic and political development."[22]

The political course with respect to Iran developed by the great Lenin was invariably pursued by the Communist Party and the Soviet Government for more than 60 years. In the speech of welcome addressed to the Ayatollah Rukhollah Musavi Khomeini, the leader of the Islamic Republic of Iran, on the occasion of the 60th anniversary of the establishment of diplomatic relations between our countries, L. I. Brezhnev, general secretary of the CPSU Central Committee, chairman of the Presidium of the USSR Supreme Soviet, wrote the following: "In its relations with Iran the Soviet Union invariably was and is guided by the Leninist principles of foreign policy--equality, respect for sovereignty and territorial integrity and noninterference in the internal affairs of each other.

"The Soviet nation has great respect and sympathy for the just struggle of the courageous Iranian people against the intrigues of imperialism and colonialism, for the right to control their own natural resources and for safeguarding the sovereignty, independence and territorial integrity of their country."[23]

FOOTNOTES

1. "Dokumenty Vneshney Politiki SSSR" [Documents of the Foreign Policy of the USSR], Vol 1, p 35.

2. Ibid, p 90.

3. See: I. Andronov, "Three Ambassadors," NOVOYE VREMYA, 1968, No 7, p 22.

4. See: IZVESTIYA, 16 April 1918.

5. "Dokumenty Vneshney Politiki SSSR," Vol I, p 713, note 18.

6. See: B. Z. Shumyatskiy, "Na Postu Sovetskoy Diplomatii" /At the Post of Soviet Diplomacy/, Moscow, 1960, pp 46-47.

7. N. S. Fatemi, "Diplomatic History of Persia. 1917-1923. Anglo-Russian Power Politics in Iran," New York, 1932, p 139.

8. H. Nicolson, "Curson: The Last Phase. 1919-1925," London, 1934, p 129.

9. See: "Dokumenty Vneshney Politiki SSSR," Vol II, pp 198-200.

10. SOVREMENNYY VOSTOK, 1960, No 4, p 16.

11. See: "Dokumenty Vneshney Politiki SSSR," Vol II, pp 537-538.

12. Ibid, pp 535-537.

13. V. I. Lenin, "Poln. Sobr. Soch." /Complete Works/, Vol 51, p 262.

14. See: "Vladimir Il'ich Lenin. Biograficheskaya Khronika" /Vladimir Il'ich Lenin. Biographical Chronicle/, Vol 9, p 531.

15. Ibid, p 538.

16. Hamid Sayakh, "The Most Human Man," "Vosponinaniya o V. I. Lenine" /Recollections of V. I. Lenin/, Vol 5, Moscow, 1969, pp 326-327.

17. "Vladimir Il'ich Lenin. Biograficheskaya Khronika," Vol 10, p 75.

18. Archive of the Institute of Oriental Studies. Collection of Microfilms. Series A., No 104. Government of India. Foreign and Political Department, 1921. "Bolshevik Menace to Persia," p 92.

19. Ibid, No 205. Government of India. Foreign and Political Department. "Bolshevik Menace to Persia."

20. "Dokumenty Vneshney Politiki SSSR," Vol IV, p 11.

21. Ibid, Vol III, pp 538-539.

22. KOMMUNIST, 1956, No 18, p 111.

23. PRAVDA, 20 May 1980.

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11,439
CSO: 1807/110

AZSSR MINISTER OF INTERNAL AFFAIRS ON CHANGES TO CRIMINAL CODE

Baku BAKINSKIY RABOCHIY in Russian 14 May 81 p 3

/Article by AzSSR Minister of Internal Affairs, D. D. Veliyev: "Combat Infringements on Socialist Property and Citizens' Private Property"/

/Text/ Several days ago the press published the Ukase of the Presidium of the AzSSR Supreme Soviet entitled "On Strengthening the Criminal Responsibility for Crimes against Socialist Property and Citizens' Personal Property."

At the request of Azerinform's correspondent this document is commented upon by AzSSR Minister of Internal Affairs, D. D. Veliyev.

The minister stated that this ukase has introduced changes, for the most part, in Parts Two and Three of the appropriate articles of the Criminal Code of the AzSSR, which deal with the criminal responsibility for theft, burglary, robbery, and fraud for the purpose of gaining possession of state or public property or the personal property of citizens, as well as for stealing motor vehicles or motorcycles belonging to individual owners. These sharp changes are directed against those persons who commit such crimes repeatedly or by premeditation.

A considerable amount of the crimes of infringement for the purpose of gaining possession of state or public property and the personal property of citizens in the republic are committed by persons who have rejected socially useful work. This ukase specifies that one of the qualifying criteria comprising the basis for imparting criminal responsibility for the commission of the crimes mentioned above will be considered to be the circumstance that a person prior to committing the theft, burglary, robbery, or fraud has rejected socially useful work. Thus, if the theft, burglary, robbery, or fraud is committed by such a person even for the first time and does not cause any significant damage, or even if in its commission no technical means or violence were employed, nevertheless, criminal responsibility still ensues in accordance with Part Two of the appropriate articles of the Criminal Code, and this entails the application of a higher degree of punishment. Without increasing the fines for the above-mentioned crimes, the lawmakers have, nevertheless, specified the minimum prison sentences. Thus, if previously for committing the crimes provided for in Part Two of Articles 83 or 84 a convicted person could be sentenced for a term of as much as six or seven years, and these articles did not stipulate any minimum sentence, in accordance with the new ukase such a prison sentence could now be in the first instance--two years and

in the second instance--three years. Specific minimum terms (of two years, five or six years) have been established for Parts Two and Three of Articles 85, 143, 144, 145, and 147 of the AzSSR Criminal Code.

Comrade Veliyev emphasized that the new legislation has intensified measures to ensure retribution of damage caused to the state or to citizens as a result of thefts, burglaries, or embezzlements of socialist or personal property, as well as frauds, and this had led to the introduction of appropriate additions to the fines in Part Two of Articles 83, 84, and 86, and in Parts Two and Three of Articles 143, 144, and 147 of the Criminal Code. These additions consist of the fact that for committing the crimes provided for in Parts Two and Three of the above-listed articles of the Criminal Code confiscation of the convicted person's property may be imposed as an additional measure of punishment.

Moreover, one of the criteria bringing about an increased responsibility for theft, burglary, robbery, or fraud is the causing of major harm to the victim. Consequently, a person who has committed a theft of citizens' personal property, burglary or robbery, as well as fraud which has caused major harm to the victim may be given a longer prison sentence.

The new ukase also states that increased responsibility for committing a theft of state or public property or the personal property of citizens will also be imposed in case any sort of technical means were employed in the commission of the theft.

One of the factors testifying to the improvement of legislation and the timely reaction to changes in the structure of criminality has been the introduction of significant changes in Article 213 of the Criminal Code. The lawmakers have established that driving away motor vehicles or motorcycles without the purpose of acquiring them is now to be punished by a prison sentence of not less than one year but up to two years, or by corrective labor for a term of up to one year, or by a fine amounting up to 100 rubles. Criminal responsibility for driving away motor vehicles or motorcycles without the purpose of acquiring them, committed repeatedly or by premeditation by a group of persons whether combined with violence or the threat of employing such violence, ensues depending on the circumstances, in accordance with Parts Two or Three of Article 213. Lawbreakers may be punished by prison sentences of up to five years (Part Two, Article 213) or eight years (Part Three, Article 213).
The minister went on to say that the adoption of the new ukase, which increases the criminal responsibility for committing criminal infringements on socialist property and the personal property of citizens is extremely important for further strengthening law and order and socialist legality. It is directed primarily at stepping up the struggle against those forms of crimes in which a large role is played by the republic's organs of internal affairs.

In evaluating the status of law and order we have in mind, above all, the growing impatience of citizens toward any kind of anti-social manifestations. Therefore, all the efforts of the internal affairs organs are being directed at improving the activities of prevention, disclosure, and investigation of crimes.

In his Summary Report to the 26th CPSU Congress the General Secretary of the CPSU CC, Comrade L. I. Brezhnev, speaking about the organs engaged in maintaining law and order, emphasized the following point in particular: "The Soviet people rightly

demand that their work be effective to the maximum degree, that each crime be investigated in the requisite manner and that the guilty parties receive the punishment which they deserve." The organs of internal affairs in this republic have at their disposal everything necessary to exercise their full powers, to carry out the Party's demands in the matter of further strengthening law and order and socialist legality.

2384
CSO: 1800/475

TURKMEN VUZ'S PRAISED FOR SCIENCE AND RESEARCH

Ashkhabad TURKMENSKAYA ISKRA in Russian 4 Jun 81 p 1

[Article from Turkmeninform: "Problems of Science in the VUZ's"]

[Text] The Deputy Minister of higher and specialized secondary education of the USSR, Corresponding Member of the USSR Academy of Sciences I. M. Makarov gave the opening speech at the meeting.

Chairman of the presidium of the scientific and technical council of the USSR Ministry of Higher and Specialized Secondary Education, Professor V. I. Krutov gave a report.

It was noted at the meeting that the scientists and specialists of the higher schools did considerable work during the 10th Five-Year Plan to develop and further improve the efficiency of scientific research work in the higher educational institutions. The volume of scientific research work of the VUZ's on the whole rose by almost 400 million rubles.

Today there are about 1600 scientific institutions in the VUZ's of the system of the USSR Ministry of Higher and Specialized Secondary Education. During the last five-year plan, they organized over 370 new scientific institutions. The tie between the VUZ's and the sectors of the national economy and the work of the higher school to introduce the results of finished VUZ research into industry and the educational process were further developed. In the last year alone, almost 18,000 VUZ developments were introduced into the national economy with an economic effect of about 2.2 billion rubles.

Reports of the Minister of higher and specialized secondary education of the TuSSR, Professor S. N. Muradov, "The Higher School of the Turkmen SSR," of Vice-President of the TuSSR Academy of Sciences, Academician O. Ovezgel'dyyev, "Problems Facing the Science of Turkmenistan, and Measures to Perfect the Coordination of Scientific Research Work," of the head of the State Inspection for Certification of the Higher Certification Commission of the USSR Council of Ministers, Doctor of technical sciences G. M. Nesmeyanova "Measure for Further Perfection of the Training of Highly Skilled Personnel of the Higher School in Light of the Decisions of the 26th CPSU Congress," and of the head of the Bauman Moscow Higher Technical School, Academician G. A. Nikolayev and others were also heard at the meeting.

The meeting of the presidium of the scientific and technical council is continuing its work.

Deputy Chairman of the TuSSR Council of Ministers R. A. Bazarova and head of the department of science and educational institutions of the Turkmenistan Communist Party Central Committee Ye. Ovlyakuliyev are participating in the meeting's work.

9035
CSO: 1800/494

EASTERN TURKMEN TERRITORIAL INDUSTRIAL COMPLEX TO BE DEVELOPED

Ashkhabad TURKMENSKAYA ISKRA in Russian 9 Jun 81 p 2

[Article by M. Malkis and V. Antonenko, special correspondents of TURKMENSKAYA ISKRA: "Between the Lines of the 'Basic Directions': Integrated Development for the Eastern Turkmen"]

[Text] The "Basic Directions" adopted by the 26th CPSU Congress provide for further development and formation of territorial industrial complexes. Such a complex is planned in our republic. A practical science conference held in Chardzhou late last month discussed problems of development of the Eastern Turkmen Territorial Industrial Complex (VT TPK). It was organized by Gosplan of the TuSSR, by the Chardzhouskaya Obkom of the KPT [Communist Party of Turkmenistan] and the oblispolkom, by the Council for Study of Productive Forces of USSR Gosplan, by the TuSSR Academy of Sciences and the Scientific Research Institute of Economics with the TuSSR Gosplan Computer Center.

Participating in the conference's work were V. N. Arsen'yev, chief of the Subdepartment for Republics of Central Asia and Kazakhstan of USSR Gosplan; a large group of economic scientists of the Council for Study of Productive Forces of USSR Gosplan; representatives of scientific research and planning institutes of Moscow, Leningrad, L'vov, Kiev, Saratov, Kaluga and Tashkent; and workers of many union ministries and departments.

L. Yu. Kireyev, chief of a department of the CC CP of Turkmenistan, responsible workers of republic and oblast party and soviet entities, and managers of a number of ministries and departments participated in the work of the conference.

The conference was opened by M. A. Charyyev, secretary of the CC CP of Turkmenistan. Reports were given by V. Ye. Abramov, chairman of TuSSR Gosplan; Candidate of Technical Sciences R. Khudayberdiyev, first secretary of Chardzhouskaya Party Obkom; S. P. Tokarev, deputy chairman of the Council for Study of Productive Forces (SOPS) of USSR Gosplan; Candidate of Economic Science D. B. Bayramov, director of the Scientific Research Institute of Economics

with the TuSSR Gosplan Computer Center; doctors of economic sciences G. V. Kopanov and M. B. Mazanova, chiefs of departments of SOPS of USSR Gosplan; N. M. Alovov, chairman of TuSSR Goskomtrud [State Committee for Labor]; V. A. Talday, chief of Turkmengazprom VPO [All-Union Production Association]; A. Kh. Khatamov, minister of TuSSR Ministry of Production and Sale of Fruit, Vegetables, Melons and Potatoes; G. K. Sabbatovskiy, deputy director of NIEI s VTs [Scientific Research Institute of Economics with Computer Center] of TuSSR Gosplan; Candidate of Economic Sciences I. V. Kalashnikova, chief of a sector of SOPS of USSR Gosplan; M. Mirzakhanov, chief geologist of TuSSR Administration of Geology; Candidate of Geographic Sciences Ye. A. Afanas'yevskiy, chief of a sector of SOPS of USSR Gosplan; G. V. Tersh, chief of a department of SOPS of USSR Gosplan; Candidate of Geological-Mineralogical Sciences V. I. Starosel'skiy, chief of a department of All-Union NII [Scientific Research Institute] of Natural Gas; Candidate of Geological-Mineralogical Sciences A. M. Gaydin, senior scientific associate of VNIPI [All-Union Scientific Research and Planning Institute] of Sulphur; Doctor of Geological-Mineralogical Sciences G. I. Amurskiy, chief of a laboratory of VNII [All-Union Scientific Research Institute] of Natural Gas; A. A. Ioffe, chief of TEO [Fuel and Energy Department] of State Institute of Rare Metals; Candidate of Economic Sciences M. A. Nikolaychuk, chief of a department of NII s VTs [Scientific Research Institute with Computer Center] of TuSSR Gosplan; R. B. Bayramov, corresponding member of TuSSR AN [Academy of Sciences], general director of Solntse NPO [Scientific Production Association]; Candidate of Biological Sciences R. V. Kosheleva, chief of Sector of Technology of Cultivation of Fruit Crops and Grapes of Turkmen NII of Agriculture, and others.

1. Fuel and Chemistry

In recent years the country has gained much experience in creating territorial industrial complexes. Their planned formation permits deriving considerable economic effect in comparison with the separate location of enterprises through their cooperation and combination, the rational use of labor and natural resources, territories and transportation, and a reduction in the cost of building auxiliary and servicing enterprises, utility lines, housing and cultural facilities, and personal services facilities.

The Eastern Turkmen Territorial Industrial Complex (VT TPK) will be the first in our republic.

Why did the choice fall on Eastern Turkmenistan?

Many participants emphasized in their presentations that, with a number of favorable features, the Eastern Turkmen Complex differs substantially from other complexes in the country: favorable geographic position; presence of material and technical base--the industrial center in Chardzhou, the Gaurdak Sulphur Plant, and enterprises of the light and food industries.

The region's territory contains large deposits of natural gas containing gas condensate, ethane, sulphur and other important components which can be used to create a major production element of the chemical industry. Enormous reserves of potash salts allow organization of the production of potash and chlorinefree fertilizers. This republic zone is characterized by well-developed, highly mechanized agriculture and transportation, with a major water line passing through it. There is a foundation for building up capacities of the construction industry. The region has a stable power base. An important factor such as a large population increase also was mentioned.

Over the last 3-4 years the republic Gosplan and its Institute of Economics, jointly with the Council for the Study of Productive Forces of USSR Gosplan and with the active participation of Chardzhouskaya Oblast organizations and the TuSSR AN, have performed a significant amount of scientific research for the integrated development of productive forces of Chardzhouskaya Oblast. As a result, the concept of forming and developing a VT TPK, approved by the CC CP of Turkmenistan and the republic government, was drawn up in 1980. Directive entities obligated scientists to increase scentific research on this problem.

The TuSSR Gosplan Institute of Economics together with the SOPS drew up a preliminary version of a scheme for forming and developing the Eastern Turkmenistan TPK.

Its creation will contribute not only to the accelerated and effective development of this region, but the entire republic's economy as well. While the oblast's industrial output presently comprises around one-fourth of the republic volume, its proportion may increase to one-third in the near term.

The complex will have a clear-cut specialization--fuel-chemical and agrarian-industrial. The region will be able to become a major supplier of natural gas and chemical raw materials and a base for creating a chemical industry. At the present time it provides half of the natural gas produced in the republic. Natural gas from the eastern regions is distinguished by a high content of ethane, propane and butane--a very valuable chemical raw material--but it is used only as fuel.

Chardzhouskaya Oblast holds an important place in the republic's natural gas production industry. The reserves surveyed here are stable. The increase in natural fuel production will be because of the sulphur-containing gas in the 12th Five-Year Plan when the complex will be developed. In the opinion of scientists, USSR Minkhimprom [Ministry of the Chemical Industry] must return to the question of a Turkmen Gas-Chemical Complex in Neftezavodsk in the same industrial center with the oil refinery. This will contribute to fuller use of natural gas components of the eastern fields, a considerable portion of which is being lost at the present time.

A "General Scheme for Integrated Use of Hydrocarbon Raw Materials for 1990-2000" has been drawn up from studies by the VNIIgaz [All-Union Scientific Research Institute of Natural Gas] together with scientific research and planning organizations of Minkhimprom and Minneftekhimprom [Ministry of the Petroleum Refining and Petrochemical Industry]. It substantiates creation of a number of gas and chemical complexes, including in Central Asia.

The Turkmen Gas-Chemical Complex will develop along three directions. The main direction is the refining of hydrocarbon raw materials, production of plastics, resins and, subsequently, protein-vitamin concentrates. The second direction is the organization of production of pipes, film and containers made of polymer materials for needs of water management construction and agriculture. The third direction is creation of the production of potash fertilizers using Gaurdak-Karlyukskiy Rayon as a base. There is presently a great need for them in Central Asian republics, to which they are transported from the Urals. Organization of the production of potash fertilizers in this region will meet the requirements for a further development of use of chemicals in agriculture.

A combine for the production of potash fertilizers can be formed on the basis of deposits of the Karlyukskiy and Karabil' locations surveyed and prepared for working by the shaft method.

The oblast presently has 19 deposits of nonmetalliferous minerals for the manufacture of construction materials, but only four are being developed.

Much more has to be done to have all the region's enormous natural resources serve the people. First of all, we must compile a complex scheme for the sampling, preparation and refining of hydrocarbon resources and determining their economic effect. A number of scientific research establishments, Minkhimprom, Minneftekhimprom, the Ministry of Mineral Fertilizer Production, Glavmikrobioprom [Main Administration of the Microbiological Industry] of the USSR Sovmin (Council of Ministers), its NII [scientific research institute] and others will be included in this work.

The main purpose for forming the Eastern Turkmen TPK, as became clear from the conferees' presentations, is to provide for the complex use of abundant mineral resources and raw materials and the fuel and energy base, and obtaining a valuable product on their bases having a national economic importance. It was pointed out that the presence of predicted major gas deposits will permit not only preserving the level of production of 1990 in the period 1995-2000, but also increasing it. There is thus a firm basis for creating a major gas refining enterprise, for which hydrocarbon resources of other regions also can be used.

2. And the Land Will Become Bountiful...

Specialization of the future complex on the production and use of natural minerals and on the production and processing of agricultural products is standing out clearly even today.

Scientifically grounded, reasoned arguments were given at the conference indicating the enormity of the region's possibilities in the development of agriculture and industry for processing its products.

The oblast's kolkhozes and sovkhozes presently provide one-fourth of the cotton produced in the republic, 27 percent of melon crops, 29 percent of the milk, the same amount of astrakhan, more than 25 percent of the meat, almost 50 percent of cocoons and a great deal of other products. The material and technical base of agriculture has strengthened. Over the past decade the kolkhoz and sovkhoz tractor

inventory increased 31.7 percent and fixed capital rose 67 percent. In comparison with the Ninth Five-Year Plan, the average annual volume of gross production of agriculture increased by more than ten percent.

But the kolkhozes and sovkhozes in the middle reaches of the Amudar'ya still do not fully provide for the needs of the populace in food products. The basic reason for this is the scattered nature of vegetable plantings, gardens and vineyards. Specialized farms are needed to uplift these sectors. Creation of an agro-industrial complex envisages the organization of a major union-level food base.

Convincing facts were cited indicating the enormous advantages of large specialized farms. For example, the Komsomol Specialized Kolkhoz of Chardzhouskiy Rayon produces over 20,000 tons of vegetables and melons. This creates the assurance that organization of a large agrarian-industrial complex in the region will support the intensive, dynamic development of all sectors and raise the region's role in the unionwide division of labor.

Interesting figures were given about the prospects for agricultural development. Plans are to increase the production of vegetables, melon crops, grapes and fruit significantly. By the end of the century the agrarian-industrial complex will support the region's populace fully with these products. There also will be an increase in their shipments outside the republic. While Turkmenistan presently ships out approximately 50,000 tons of vegetables, the farms of Chardzhouskaya Oblast alone will be able to supply 200,000-300,000 tons to the union fund. It has been calculated that the famed "Gulyabi" melons for which melon growers in the middle reaches of the Amudar'ya are famed, will be able to supply 30 million people.

It is planned that a major base for production of fruit and grapes will be formed in the region. It was noted that the conversion of important sectors to an industrial basis has to be accompanied by an acceleration of scientific-technical progress, for which science has to develop in a single complex with production. Scientists have to develop recommendations for the development of horticulture and viticulture, substantiate the technology of intensive cultivation of fruit and grapes, their initial processing and prolonged storage, and other important matters.

An acute need for creating enterprises of the processing industry arises with an increase in production of agricultural products.

The intensification of agricultural production must involve an elimination of the disproportion which exists even now between the manufacture of products and the sectors servicing agriculture. We must reinforce the material and technical base of procurement and transport organizations and create a major processing industry and conditions for preserving all the products grown in gardens, orchards and melon fields.

There will be an increase in the production of licorice as well, for which there is a great demand.

The further development of agricultural production has a firm foundation. According to an evaluation of the Turkmengiprozem Institute, the region has over one million hectares of land potentially suitable for irrigation, including over 200,000 hectares of highly productive land.

The proximity of the zone for development to the primary source of irrigation--the Amudar'ya--precludes the need for building main canals and reduces water loss to a minimum during transportation. The location of new farms is envisaged near populated points, which creates favorable conditions for strengthening cadres. The proximity to transportation lines and other lines of communication and to developing industrial centers also will contribute to the formation of highly efficient agricultural production.

The animal breeders of the oblast also will be able to make a great contribution toward solving the food program. Much was said at the conference about ways for developing this important sector. But for now animal husbandry requires conversion to an industrial basis, many pastures require irrigation and the fodder base requires strengthening.

Cotton growing naturally also will see further development. It is planned to increase the production of raw cotton by a third, and a major union base of the textile industry can be created on this basis. We are speaking of organizing sectors which combine within themselves the processing of raw cotton into fiber, fabrics, tricot, oil and soap as well as utilizing waste products from cotton growing.

There was a special discussion at the conference about ways for development of the region's light industry. Even now there are 30 sector enterprises here, producing 28 percent of the republic's light industry products. A typical feature of the sector is its close link with agriculture. Over 60 percent of all light industry products come from the ginning industry.

While the sector's enterprises now primarily are concentrated in Chardzhou, in the future they will be set up in cities and city-type settlements--Neftezavodsk, Deynau, Sayat, Farab, as well as Gaurdak and Kerki. It is planned to build 15 new enterprises and associations and to have a fundamental technical retooling of six existing enterprises with consideration for an increase in capacities, including by setting up branches and expanding the assortment of goods manufactured.

3. To Create, Means to Build

The rapid development of fuel-chemical and agrarian-industrial complexes, light industry sectors, and the food and construction industry will require skilled cadres. There are human resources in the region. As indicated in the presentations, the population increase in the oblast is higher than in the republic. The task now is to begin training cadres ahead of time both in engineering-technical and mass trades for all the sectors enumerated. We must orient outselves on training cadres and specialists from the indigenous population and to a greater degree on persons from the rural areas. This poses great tasks in the professional orientation of the youth in schools of general education. The school's ties with production must be reinforced in order to generate interest in industrial labor in the rural youth. It is important to come up with a scheme for locating industrial

enterprises in small- and medium-size cities, rayon centers and large rural settlements.

Practical experience indicates that the lack of skilled cadres even now is having a negative effect on the operation of new industrial enterprises. For example, Chardzhou Industrial Center No 1, built during the 10th Five-Year Plan, and especially the oil extraction plant, even now is experiencing an acute shortage of specialists and highly skilled workers.

Conferees suggested opening a technical university and vocational technical schools of the necessary profiles in Chardzhou, which will become the center of the future territorial-industrial complex. The fact is that according to calculations the need for skilled cadres will increase 1.3-1.5 times every five-year plan.

Creation of the Eastern Turkmen TPK will involve great social changes. Above all there will be an increase in the population's employment in the national economy, a rise in its cultural and technical level, and a change in the ratio between urban and rural populations.

The appearance of new populated points will contribute to the development of new sectors of industry and agriculture.

To create means to build. This is why conferees paid much attention to problems of forming a construction complex in the region. Referring to the experience of organizing the construction of such large TPK as the East Siberian and South Tajik, they spoke of the need for concentration and improvement of the system of construction management and about fuller use of local materials. Numerous construction organizations now existing in Chardzhou and belonging to different departments are not providing a return on capital investments.

As the conferees noted, a reliable production base of construction must be created in the region, and its development has to be ahead of the installation of facilities. Creation of the complex is inconceivable without this for it must be borne in mind that in addition to industrial enterprises and housing, it will be necessary to have an accelerated installation of facilities in the nonproductive sphere--schools, hospitals, preschool establishments, clubs, movie theaters and personal services enterprises.

The practical science conference was very useful. It was a unique expert appraisal of the work preceding the planning of the Eastern Turkmen Territorial Industrial Complex.

The conference took note of the high level of scientific research performed in recent years for the formation and development of the VT TPK, as well as of reports by scientists and specialists. This provides the basis to believe that a foundation already has been laid for forming the complex.

It is very important for all subsequent scientific research and planning work on the Eastern Turkmen Complex to be concluded in 1983 so that it can be included in the 12th Five Year Plan.

6904
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TURKMEN TELEPHONE SERVICE INADEQUATE

Ashkhabad TURKMENSKAYA ISKRA in Russian 20 May 81 p 3

[Interview with Deputy Minister of Communications Z. Kh. Avanesov and Chief of Ashkhabad City Telephone Exchange V. M. Khramov: "A Ring from Automatic Equipment"]

> [Text] Lately there have been increased numbers of complaints from readers, especially residents of Ashkhabad, about the poor work of automatic telephone equipment and the fact that it is practically impossible to call from automatic equipment in the new residential microrayons. And so the question arises as to what is being done by the TuSSR Ministry of Communications and the Ashkhabad GTS [City Telephone Exchange] for improving the operation of coin box telephones. The editors requested Deputy Minister of Communications Z. Kh. Avanesov and Chief of the Ashkhabad GTS V. M. Khramov to answer these questions.

Z. Kh. Avanesov: Today some 1,300 coin box telephones are in operation in the republic's cities. This number of course does not fully satisfy the population's needs. The density of coin box telephones in the republic (i.e., their numbers per 10,000 residents) is for now 9.4. This figure is enormously lower than the average union figure, which is 12. Strictly speaking, it should serve as a reference point for us.

But today unfortunately more attention must be given not to an expansion of service, but to the condition of the service. A year ago we set up a competent commission which carefully checked the condition of coin box telephones in the cities. Results of the check confirmed the correctness of complaints coming to the editors and the ministry. Of the 197 coin box telephones sampled, 81 were inoperative.

Strictly speaking, this is caused by the low average monthly income. For example, for Ashkhabad it is an average of 10 rubles per automatic machine, and for oblast centers it is even less. The indicators of this service operation are below all norms in Nebit-Dag.

An analysis of the check's results revealed a large number of reasons for unsatisfactory operation of the automatic telephones. This allowed us to outline a plan of action, the purpose of which is to increase the quality of operation.

In 1981 we must repair all automatic equipment, develop a uniform booth design certificate, glass them in, paint them, secure them to the foundation, and place all overhead and internal booth lines of communication in conformity with specifications.

Special commissions have been set up in all the republic's GTS for inspecting the coin box telephones. In addition, a reduction in bonus amounts for poor operation of automatic telephones is envisaged in the statute now being drawn up for payment of bonuses to communications workers for basic results of economic activity.

V. M. Khramov: We have been working with the coin box telephone service in real earnest for a long while. For example, last year we installed 31 coin box telephones and repaired about 100 booths on the city's central main streets. New equipment has been placed in operation using the ATS-5 [type of automatic telephone exchange]. In addition, responsible persons have been appointed for working with electrical installers of coin box telephone teams. Nine persons at two telephone centers now monitor the operation of coin box telephones.

Even more tasks are facing us in connection with the approaching centennial of Ashkhabad. Coin box telephone installation teams are being beefed up with personnel through team training on the job. Transportation has been assigned to coin box telephone teams for efficient repair of the sets.

We have received another 90 coin box telephone booths which must be installed in Ashkhabad before the jubilee celebration. At the same time we wish to regulate their location. We are speaking of the compact placement of booths in the form of blocks, which will consist of 8-10 booths. This placement is convenient for city dwellers above all: Each person will know the location of the blocks. In the entire group of telephones a person surely will immediately find a free and serviceable automatic set.

But still the complaints come in. It would be incorrect, however, to blame only the communicators for this. Recently a check was again made at the 2d Telephone Center of the Ashkhabad GTS. Of the 189 pieces of automatic telephone equipment, 110 again were not functioning. The main reason was a lack of receivers.

How can we fight this? The communicators alone obviously are incapable of coping here. A conference was held recently at the Ashkhabad GTS together with workers of the MVD [Ministry of Internal Affairs]. They promised to place several groups of coin box telephones on the nondepartmental protection panel and thus monitor their safekeeping. But the efforts of militia workers are insufficient. We need the permanent assistance of the public.

It would appear that voluntary workers could assist us in protecting the automatic telephones. The Komsomol organizations of schools, tekhnikums and universities also could be included in this important work. If we mobilize them and arrange regular--definitely regular--spot inspections and tours of duty, the result will tell immediately.

I would like to have representatives of public councils and of block and apartment house committees have their say as well. Who if not they can perform explanatory work among the residents? It must be ensured that no one remains indifferent toward the violators and cuts their actions short.

Today life without the automatic telephone is inconceivable. When it fails, everything goes wrong and becomes more difficult, sometimes in a fatal manner, such as, for example, when medical assistance is needed. All of us are worried about the new housing development in the southern part of the city--Gaudan. There still are no telephones in the houses and there are few automatic sets for now. Providing telephones to this housing development still remains an unresolved problem.

Without relieving myself of responsibility, I would like to say that it is only through joint efforts that we can arrange the normal operation of automatic telephones in the city.

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TURKMENS NEED NEW SPECIALIZED DICTIONARIES

Ashkhabad TURKMENSKAYA ISKRA in Russian 3 Jun 81 p 3

[Article by V. Meskutov, candidate of philological sciences, TuSSR State Prize Laureate in field of science and technology: "Problems and Opinions: A Dictionary of Terms is an Irreplaceable Assistant"]

[Text] Scientific-technical progress, which touched all sectors of the national economy, science and culture, could not help but be reflected in the development of linguistic processes, especially in the scientific-technical terminology of languages of USSR nations. Turkmen terminology has covered a complex path in the process of its establishment and formation. Orientation on an enrichment of the Turkmen language with international and Russian terms with the maximum use of all possibilities and resources of the native language has been and remains the primary trend.

The foundations of contemporary Turkmen terminology were laid down by resolutions of the 1930 linguistic conference and by the 1st and 2d linguistic congresses of Turkmenistan. They determined the scientific development and improvement of terminology in the Turkmen language. Today it can be considered that Turkmen terminology has a firm scientific foundation--a number of studies have been made and numerous Russian-Turkmen bilingual terminological dictionaries have been published reflecting the level of development of different sectors of the national economy, science and culture.

But despite the fact that basic principles of development of terminology of the Turkmen language have been defined and it has stabilized on the whole, one still observes in practice a discord in the usage and grammatical appearance of terms and terminological phrases. There are frequent instances where parallel use is made both of borrowed and native terms for expressing one and the same scientific concept. Sometimes terms and terminological phrases are borrowed which have their own equivalent expression in the Turkmen language. All this indicates that attention has been reduced on this important direction.

The main reason is that the permanent commission for orthography, punctuation and terminology of the Turkmen language, formed by decree of the TuSSR Council of Ministers in 1958 under the TuSSR AN [Academy of Sciences] Presidium, which included prominent figures of science and culture in the republic, has practically been inactive in recent years. Meanwhile, it should have directed the systematization and unification of terminology of the Turkmen language and organization of

projects to compile terminological dictionaries by maintaining constant ties with scientific establishments, educational institutions, publishing houses, editorial offices of newspapers and journals, figures in various sectors of science and culture and so on.

In the 1950's and 1960's the Institute of Language and Literature imeni Makhtumkuli of the TuSSR AN, which was given the responsibility of preparing special terminological dictionaries for publication, accomplished a great deal. Russian-Turkmen dictionaries on geography, chemistry, construction, agriculture, astronomy, geology and botany and a number of others were published. They made a considerable contribution to the usage, unification and systematization of specialized terminology of the Turkmen language. While dictionaries of terms published before basically represented a bilingual word list without any interpretation, terms in the national part of these dictionaries were accompanied by brief interpretations.

In the last decade, however, dictionaries of terms began to be compiled only occasionally and those being published do not always meet the demands of the modern day. They also are not free of other substantial deficiencies. One sees in the word lists a considerable amount of common language material, general meanings of words are covered along with the terminological meaning, and many terms are not accompanied by an interpretation.

For example, such terms as extrapolation, disgregation, piezometry and so on have no interpretation in the Turkmen portion of the "Russko-turkmenskiy slovar' fizicheskikh terminov" [Russian-Turkmen Dictionary of Physical Terms] published in 1973. The term "ionization" is transferred to the Turkmen language as "ionizatsiyalashma," i.e., with the addition of the Turkmen affix, and the derivative term from it "deionization" is reproduced by substituting the corresponding Turkmen affix for the Russian one--"ionsyzlanma." And such words as settled, variegated cow, inner sole, pilot [of a boat] and dozens of similar words included in the "Turkmensko-russkiy slovar' sel'skokhozyaystvennykh terminov" [Turkmen-Russian Dictionary of Agricultural Terms] (1979) essentially are ballast material. Their inclusion in a dictionary of terms cannot be considered justified. This dictionary also did not observe the principle of reflecting similar terms and topical groups of words. The names of agricultural equipment included in the dictionary--for various pieces of machinery, units and gear--denote machinery removed from production long ago which hardly are being used now. These and other deficiencies degrade the scientific and applied significance of the dictionaries and reduce their practical effectiveness.

The intensive flow of international vocabulary into the Turkmen language continues. As a result of this process, the terminological dictionaries published previously have become considerably obsolete. Moreover, they already represent a bibliographic rarity. The need for new dictionaries among broad circles of the republic's population is unquestionably great. It is made more acute by the enormous growth in the trend toward study of the Russian language. Such dictionaries also are irreplaceable in the regulation and improvement of terminology. It therefore appears necessary to compile new specialized dictionaries and republish certain old ones with consideration of the achievements of modern-day lexicography.

Not long ago an independent sector of terminology headed by TuSSR AN Academician P. A. Azimov was set up in the Institute of Language and Literature imeni Makhtumkuli. It should become a scientific center for terminological work in the republic. Questions of compiling dictionaries also will be resolved here. One would hope that the institute will arrange productive work in this area.

6904
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ATHEISTIC PROPAGANDISTS IMPROVE PROGRAM IN TURKMENISTAN

Ashkhabad TURKMENSKAYA ISKRA in Russian 29 May 81 p 2

[Article by F. Gel'dyyeva, responsible secretary of board of Leninskiy Rayon organization of the "Znaniye" Society of city of Ashkhabad: "Congress Ideas into the Masses: The Atheistic Lecturer Speaks"]

[Text] "Are the enormous opportunities of our propaganda being used to the full extent? Only one answer can be given to this question: No, not yet fully," said Comrade L. I. Brezhnev in his report at the 26th CPSU Congress.

Leonid Il'ich Brezhnev's recommendations direct us toward a deeper analysis and a more thoughtful search for new forms and methods of propaganda. Since last year sociological studies have been conducted in our rayon for determining its effectiveness. The composition of lecture personnel and the opinion of the audience and the lecturers themselves about the degree of usefulness of various propaganda forms are being studied. The first interesting results have been obtained and on this basis corresponding recommendations are being drawn up.

We devote much attention to scientific-atheistic propaganda and to improving its forms and methods. A series of lectures on atheism has been developed, with scientists and figures of culture brought in for conducting them.

We are trying to arrange the work in a differentiated manner, with consideration of age, level of education and type of activities of various groups of the populace. This year we planned it so as to avoid previous errors where atheistic indoctrination of the population was reduced in principle to giving lectures for pensioners in house managers' offices and occasional presentations at enterprises and organizations.

Managers who underestimate and sometimes even deny the need for conducting atheistic activities in schools and at places of residence among children and teenagers are deeply in error. The fact is that our ideological enemies naturally aim their primary blow against the youth.

A belief in God is formed in a majority of children under the influence of parents who are believers. Observance of cult rites in the family, participation in religious holidays, wearing all kinds of amulets and crosses--all this affects the young people's awareness and contributes to their development of religious views.

The school and public organizations can counter this influence, and we are acting in this direction. A series of lectures already has been given on the topic "The Youth and Religion" in schools No 2 and 32, and in GPTU-7 [City Vocational and Technical School] of Ashkhabad.

It happens that some enterprises refuse to give lectures on atheistic topics, motivating this by the fact that there are no believers there. A hasty decision. As a rule, there are people in a collective who observe and support religious customs or rites, regarding them as of the people. And our ideological enemies capably speculate on these feelings of the people. It would appear that in drawing up plans for lecture propaganda we must be concerned with a more active coverage of the problems of atheistic indoctrination, revealing the essence of religious holidays, customs and traditions.

Lecturers of the "Znaniye" Society organize series of lectures in the Turkmenkover Association, Turkmenrybpromsbyt [exact expansion unknown] and at the mill combine on the topics: "CPSU and Soviet Government Policy with Respect to Religion and the Church," "The Essence of Moslem Holidays and Fasts" and "For the Youth about Religion."

Practice has indicated that lecture propaganda alone is insufficient for overcoming the effect of religion on people, even if it is carefully planned. Individual work and a sympathetic, attentive attitude toward a person is needed.

It is only on the basis of close contact of "Znaniye" Society lecturers with activists of primary party organizations that the work of atheistic indoctrination of workers, including at the place of residence, will produce desired results.

6904
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LITERATURE INSTRUCTION IN TAJIKISTAN FACES PROBLEMS

Dushanbe KOMMUNIST TADZHIKISTANA in Russian 27 May 81 p 3

[Article by A. Zhuravleva, chief editor of the journal RUSSKIY YAZYK I LITERATURA V TADZHIKSKOY SHKOLE: "Literature Is a Special Subject"]

[Text] The article of M. Abduvaliyeva that was published in KOMMUNIST TADZHIKSTANA on 9 April 1981 ("Intersubject Ties? Yes, They Are Needed!") touches upon one of the program requirements made of the teacher in the process of teaching Russian literature in the Tajik school, guarantee of intersubject ties. One should note immediately that this is not a new question. The Soviet school has always made ties, and not only as applied to teaching literature. As for lessons in literature, they have always had an inherent tie to history, music, art and cinematography.

Intersubject ties have become one of the questions of special study in the laboratories of the scientific research institutes of the USSR Academy of Pedagogical Sciences since the end of the 1960's. By using the union achievements, we have introduced as a supplement to the program lists the sections "Intersubject Ties" into the program for schools with intensified study of Russian literature in the Tajik school. A definite system for the use of intersubject ties has begun to be formed in the practical teaching of the teachers of Leninabad of the Leninskiy rayon (G. S. Gulonova, V. V. Ivanova), Dushanbe (Ye. A. Abdushukurova, N. A. Zakurdayeva), of the Shugnanskiy rayon (K. Dorobshoyev), Kulyab (A. N. Myl'nikova), and of the Dzhilikul'skiy rayon (G. L. Valitov).

The mass school does not operate on an in-depth or new program, as is stated in the article, but on an improved program. Improvement of the programs and textbooks, and their liberation of second-rate material to a certain measure will promote the realization of the party's decisions on questions of public education.

But this is only the beginning. The next five-year plan will require new programs and textbooks. This is a large task. It needs to be resolved even now. The situation is serious, taking into consideration the outlook to 1990 that was defined by the party.

Literature as a school subject (Tajik and Russian) is a subject of an ideological cycle, an ideological tool in the fight to form the patriot and the internationalist who is comprehensively developed, who loves his work and knows how to work and actively participate in the social life of the country.

Life convinces us that intensive, economic and social development of each of our republics is accelerating the process of their comprehensive convergence. The blossoming and mutual enrichment of national cultures and the formation of a unified culture of the Soviet people are taking place.

Under school conditions, it is extremely important to take this instruction of the party into consideration for two reasons. One of them is hidden in the nature of the subject itself: literature as the art of the word that recreates life in all its complexities in dramatic forms and pictures has (of course, with good teaching of it and guarantee of a tie to life) an enormous, at times, decisive effect on the formation of the moral make-up and the world of senses of our students. By offering the opportunity in the short period of school years to live together with the heroes of the works of hundreds of human fates, literuatre teaches life, teaches from whom and from what to take an example. Knowledge of these fates helps to select paths in life and to select actions in complicated situations in life that are inevitably encountered on the path of each person.

The second reason is that in our schools, as in other republics of the country, the students master two courses of literature, their native and Russian. The object of influence of literature itself and of the teachers who are teaching it in the native and Russian languages, is the same, the student. It is very important that mutual enrichment occurs in this process, that very transfer of knowledge that removes the overloads in the difficult educational work of the students. I would like to focus especial attention on this. The experimental work that is being conducted in the country shows that literature education should be started not from the fourth class, as is stipulated by the active programs, but considerably earlier, from the first class, and perhaps, from the preschool age. This question was seriously raised at the all-union conference that took place in January 1980. It was conducted by the USSR Ministry of Education jointly with the A. M. Gor'kiy Institute of World Literature.

Because of the mastery of literature in the schools with in-depth study of the subject and conducting of elective courses, that,of course, improve the level of the educational process as a whole, new tasks also arise and it becomes possible to draw important conclusions regarding a number of aspects (methods of instruction, nature of preparation and structure of the lesson, the type of behavior of the teacher that pedagogically justifies itself, and others).

The best that our school is currently implementing will be transferred to a certain degree to the school of the future.

In this respect, which problems seem primary to us?

First of all, there is the problem of overcoming the language barrier between the students and the teachers. The requirement of the party and government of the republic to guarantee complete mastery by the youth of the Russian language actually means guarantee of complete bilingualism, i.e., complete mastery of both the native and Russian languages. In the final analysis, resolution of this depends on the quality of the teachers. Great responsibility here lies on the pedagogical VUZ's of the republic. But it is also important to place the proper accents in teaching Russian and mastering Russian literature. There is no doubt that it is necessary, especially at the initial stage, to

develop the habit of conversational speech on thematic material of life that is accessible to children. As shown by studies conducted in the republic, Russian literature is called upon to play the main role in forming the free mastery of Russian and thinking in this language.

The second group of problems proposes close interaction not only in the work of the teachers, but also in its other aspects. Interrelationship is needed in the departments of Russian language and literature and Tajik language and literature of the institute of pedagogical sciences, and of the corresponding offices of the central and oblast institutes of advancement of teachers. Correspondingly, by orienting on interrelationship in work, courses must be conducted to improve the qualification of teachers of native and Russian languages. This work is still being carried out separately, which, undoubtedly, reduces its effectiveness.

One of the most important questions is the interrelationship in teaching two fraternal literatures, Tajik and Russian. This problem has been solved in our and in other republics primarily on the level of subject-theme. As for refining the ethical potential of each of the literatures and its school course for the optimal use in solving the problems of communist education of the students, this is a task of comparative literary criticism. This problem can and should be solved only by the joint efforts of the Tajik SSR Academy of Sciences, the Union of Writers of the republic, the Tajik Scientific Research Institute of Pedagogical Sciences, the Ministry of Education with the involvement of specialists from the Tajik State University, pedagogical VUZ's and the best teachers of the republic. Then it will become clear what needs to be strengthened in one course, and what is necessary in another. The schools will receive not overloaded courses, but the optimal valuable programs and courses that supplement each other and are enriched in the unified culture of the Soviet people.

Literature is the textbook of life. Everything should be done to guarantee its valuable teaching and to increase its educational effect in today's school and in calculation for the school of the future.

9035
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HOUSING, SERVICE COMPLAINTS GIVEN GREATER ATTENTION IN TAJIKISTAN

Dushanbe KOMMUNIST TADZHIKISTANA in Russian 27 May 81 p 1

[Article from Tajik Telegraph Agency: "In the CC CP of Tajikistan"]

[Text] A conference was held in the CC CP of Tajikistan which discussed the question of measures to improve work with letters and applications and to improve the reception of citizens in the republic's housing and municipal services. Invited to take part in it were secretaries of party obkoms, gorkoms and raykoms, leading workers of ministries and departments, deputy chairmen of ispolkoms of oblast, city and rayon soviets of people's deputies, and the heads of housing and municipal organizations and establishments.

Speakers at the conference were K. Rakhimov, chief of the Administration of Municipal Services of Leninabadskaya Oblispolkom; D. Z. Gachechiladze, deputy chairman of TaSSR Gosplan; Yu. A. Derbakov, deputy chairman of Kulyabskaya Oblispolkom; V. P. Kucherenko, deputy chief of administration of municipal services of Kurgan-Tyubinskaya Oblispolkom; R. M. Kurbanov, minister of municipal services of TaSSR; Sh. Tagaymuradov, chief of Yavan Combine of Municipal Enterprises; I. Namozov, second secretary of Kulyab party gorkom; A. K. Kabilov, deputy chairman of Dushanbe Gorispolkom; and others.

It was noted that in carrying out resolutions of the 26th CPSU Congress, party, soviet and economic entities of the republic are performing much work in studying workers' letters and applications and are reducing the time periods for implementing suggestions and criticisms expressed therein. The letters help better orient ourselves in the situation and see more clearly the deficiencies and ways of remedying them. As a rule, the letters' authors display an interested, thrifty attitude toward the matter.

A significant portion of the mail has to do directly with housing and municipal services of the republic. But there are still many omissions here in working with letters. Facts of an indifferent attitude toward citizens' applications and complaints often are encountered. Some party organizations and committees do not show a sense of principle or exactingness in evaluating the actions of appointed persons who engage in red tape and who react insufficiently keenly to signals of mismanagement. This generates dissatisfaction in people and forces them to turn to central entities with questions which can and must be resolved in local areas.

Examples were given at the conference of a formal-bureaucratic attitude on the part of local organs of authority in a number of cities, of Nauskiy, Leninskiy, Payzabadskiy and Dangarinskiy rayons, and administrations and services of Minkomkhoz [Ministry of Municipal Services] toward citizens' applications, and as a result the latter turned to the CC CP of Tajikistan. Only after intervention of that echelon were necessary steps taken to adjust the operation of public utilities and water supply and for the repair and civic improvement of housing, i.e., doing that which the housing and municipal services were obligated to do themselves.

"Every party worker and every manager is obligated to view the sympathetic, attentive attitude toward letters, requests and complaints of citizens as his duty to the people and the party," said Comrade L. I. Brezhnev in the CPSU CC report to the 26th party congress. Analyzing the reasons for the complaints from this position, the conferees noted the lag in installation of utilities in constructing houses. The chronic nonfulfillment of plans and poor quality of capital repair of available housing also generates serious concern. In Dushanbe alone more than 400 multi-apartment houses "accumulated" requiring complex capital repair based on service life. But this is not being done and emergency situations appear in the houses more and more often, which causes new complaints on municipal matters. Party obkoms, gorkoms and raykoms, ispolkoms of local soviets and the republic Minkomkhoz should correct this situation and eliminate the gap in capital repair to housing.

Also mentioned was the need to reinforce emergency services for cities, provide them better with personnel and appropriate equipment, make rational use of physical resources allocated for repair to housing, and adjust the trade in spare parts and articles for repairing apartment utilities.

It was recommended that the heads of housing and municipal establishments hold more frequent meetings and talks with the population.

A. D. Dadabayev, secretary of the CC CP of Tajikistan, and V. Ye. Novichkov, first deputy chairman of the TaSSR Council of Ministers, spoke at the conference.

The conference defined concrete steps for the further improvement in forms and methods of working with letters and organizing the personal reception of citizens, and for eliminating the causes of particular deficiencies in the work of municipal services.

6904
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LITHUANIAN FAMILY'S BUDGET, SHARE OF SOCIAL FUNDS DETAILED

Vilnius TIESA [THE TRUTH] in Lithuanian 5 Apr 81 p 2

[Article by Danguole Repšienė: "One Family's Budget, A Visit With Salomėja and Alfonsas Pušinas of Vilnius: What Did This Family Receive From Social Funds?"]

[Text] This is the third decade that Salomėja and Alfonsas Pušinas have been working at the Elfa factory in Vilnius, Alfonsas as a polisher in the galvanization department and Salomeja as a packager in the motor assembly department.

At the factory, they are held in high esteem. They are dedicated, conscientious workers.

The Pušinases gladly agreed to let us drop by their home one evening to discuss how things were going for them, not only at work, but also at home, in the family.

The darker it got outside the window, the more frequently the doorbell rang: daughter Danute and her husband Jonas Latvys came home, Son Vytautas dropped by with his children, Rosita and Ramūnas. After some time, daughter-in-law Lidija Pušinienė was smiling in the doorway. All of them seemed to melt into the background; each of them found a cosy place and something to do. Only the father was missing: that evening he was working the afternoon shift. We made his acquaintance on one of his days off.

The hospitable Pušinas family talked sincerely about their life.

"We've experienced everything in life, both joy and difficulties," said A. Pusinas.

He talked about what Vilnius looked like 25 years ago. There were far fewer industrial enterprises, and [the microdistricts of] Žirmunai, Karoliniškės and Lazdynai were not there yet.

Fortunate parents! The children grew up to be upstanding people and have lovely families of their own. The son works at the Elfa factory as a radio equipment adjuster: the daughter is an economist at the Vilnius grain products combine.

The Pušinases, a family of workers, are well established. They earned their well-being through conscientious labor. However, educating their children and achieving their present standard of living were greatly facilitated by the social funds available to all Soviet people: free medical care, education, etc.

The Pušinases admitted that they had never thought about that part of the family income that did not come to them in the usual way, via the payroll.... Thus at first there were many questions and reminders, while subsequently their story flowed more smoothly.

The son, Vytautas, finished secondary school; the daughter, Danutė, completed eight grades, and later, the Vilnius finance and credit technicum. The girl enjoyed sports, and for about 4 years she was trained by an experienced coach. With other athletes she visited Tallinn and Minsk. Of course, for all this the Pušinases never paid a kopeck!

"That's the way it is for everybody," they said with no surprise.

Now the Pušinases have schoolchildren again--Vytautas' children Rosita, a third-grader at the M. K. Čiurlionis Art School, and Ramūnas, a first-grader. It would take a good while to look up the state's per pupil expenditures for the years when Vytautas and Danutė were in school. The figures for the last few years, however, are at hand.

In 1979, the Lithuanian SSR state budget allowed for an annual per pupil expenditure of 195 rubles for students in general secondary schools.

The per pupil expenditure for students in technical schools was 658 rubles.

For each student at institutions of higher education, the sum was 1,038 rubles.

Students in years 1-6 in general secondary schools receive free textbooks. This year alone, the budget allotted 694,000 rubles to purchase textbooks.

Salomėja and Alfonsas Pušinas are astonished: using the 1979 figures, the cost of a secondary education for their son and daughter would come to 3,705 rubles. If Danutė's technical school training were included, the total would come to 5,679 rubles!

Lidija and Vytautas Pušinas also apply themselves to calculations. Their children each attended kindergarten 2 years. Each month they paid 12.5 rubles per child. The state, meanwhile, added 24.3 rubles a month to this amount. Thus 1,069.2 rubles were received from social funds.

When Rosita and Ramūnas complete the school year, the young family will have received an additional 780 rubles from social funds. In addition, Lidija, who works as a bookkeeper at the Vilnius plastic products plant, reminds us that she studied accounting at a technical school for 2 years, and this cost the state 1,316 rubles. While working, Vytautas graduated from the evening division of the Vilnius electromechanical technicum. His factory paid him some 290 rubles just for extra leave to take his exams.

The Pušinas' son-in-law, Jonas Latvys, completed secondary school while working, likewise receiving extra paid leave to take his exams. An autometal worker at the Repair and Construction Administration of the Lithuanian SSR Meat and Milk

Industry Ministry, he is taking driving courses. In 7-1/2 months, when he receives his driver's certificate, all he'll have to do is say thank you! Meanwhile, the administration that sent him to school paid 207 rubles for him.

In 1979, the Lithuanian SSR state budget allotted 184.2 million rubles for public health and 4.1 million rubles for physical culture.

In the Vilnius and Kaunas maternity hospitals, the cost of a bed is 10.74 rubles per day.

In addition to free hospital care, in 1979 the republic's population received free medicines worth 1.789 million rubles for outpatient care.

The younger Pušinases and their elders are all in good health, but it seems that doctors have performed many services for even this household.

The oldest member of the Pušinas family is 88-year-old Zofija Pušinienė. Understandably, she often consults doctors. Free medical care makes life considerably easier for an old person.

The Pušinases see doctors because of their grandchildren as well, sometimes for a cold, sometimes for vaccinations at a pediatric clinic.

Little 1-1/2 year old Neringa Latvytė rolls from lap to lap like a joyous little ball. Her mother reminds us that until her daughter was 1, all her medicines and vitamins were free of charge, just as they are for all children of that age.

The woman also adds that she received some 400 rubles for maternity leave. Little Neringa was born in a hospital. Hospital care is free. Thus we add another 180 and 90 rubles to the tallies of young mothers Lidija Pušinienė and Danutė Latvienė.

The Pušinases also talked about how they spend their free time, and what cultural activities they like.

The elder Pušinases have never asked for accommodations at a vacation resort because their relatives live right next to a lake in Molėtai rayon. But the younger members of the family prefer resorts. Last year and in 1978, Vytautas Pušinas and his family vacationed at Palanga. Part of his expenses--184 rubles--were paid for by the trade union at his place of work.

Danutė's preference is the same. In 1977 she vacationed at the Gintaras (Amber) holiday home in Palanga. The following year she was at the Auksinės Kopos (Golden Dunes) in Šventoji. Her place of employment paid a total of 85 rubles for her accommodations. Only the birth of her daughter has kept her from her usual routine for the second year now. But when their daughter gets a little bigger, they'll be diving in the sea again, according to Jonas Latvys. Danutė also traveled through Georgia with her trade union paying 70 percent of her expenses.

Everyone found it interesting that we receive a subsidy from social funds even when we go to the theater. For every ticket bought by a spectator at the 11 republic theaters in 1979, the state added 1.24 rubles from its budget.

The people pay for only 27 percent of their housing costs. It costs the state 6 rubles and 33 kopecks annually to maintain 1 square meter of living space, while, on the average, people pay an annual rent of 1 ruble and 65 kopecks for a square meter of living space.

It has been only half a year since Saloméja and Alfonsas Pušinas moved to a new and larger apartment. Its value is 14,000 rubles, but the Pušinases paid nothing for it. Everything still smells of fresh paint, not only the walls, but also the furniture. That's because they decided not to bring any of their old furniture to the new apartment; they acquired new furniture. The old apartment was left to their son Vytautas. The state was concerned with the family's living conditions even earlier, when it gave them a room in a family dormitory, and later a two-room apartment. This is very significant economic support for the family.

In 1980, the average monthly income of blue-collar and white-collar workers in the Lithuanian SSR was 167 rubles. If one includes the direct payments and privileges derived from social funds, that income was 229.7 rubles.

In 1979, the state paid 171.3 million rubles to blue-collar, white-collar and collective farm workers for annual leaves alone.

The same year, pensioners received 356.8 million rubles in pensions and other aid.

The Pušinases speak of work with particular respect. It is not simply a means to earn a living.

"Our children require less and less care, my husband could enter an engineering institute...." It is pleasant to hear Lidija Pušinienė's plans.

This is Alfonsas Pušinas' 28th year in the galvanization department. The work is hard, but he is like a firm oak. He is not planning to transfer to another department. Workers of his specialty are allowed to retire 5 years earlier. Pušinas finds it odd that we should even mention the matter of his pension.

"We never counted, but we know we'll get good pensions," says the worker.

Even though we talked for a long time, we were far from being able to remember all the component parts of the social funds. To remember everything is very difficult, because the state's assistance to the individual comes through hundreds of different channels. These channels are at hand when we sit down in a dentist's chair to have a tooth filled, when our son or daughter joins an amateur group, when we eat dinner in a worker's cafeteria, when we pay rent, or obtain job-related training for advancement, and so forth, and so on.

The 10th Five-Year Plan increased our republic's social funds 1.3 times. These funds, allocated for the well-being of the working people, will continue to grow in the 11th five-year planning period. As the 26th CPSU Congress emphasized, pensions will continue to be increased, much new housing will be built, and benefits for mothers with small children as well as other measures for the well-being of Soviet man will be enacted.

9723
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TASHKENT: EARTHQUAKE, RECONSTRUCTION

Tashkent SOVET OZBEKISTANI in Uzbek 26 Apr 81 p 4

[Article by V. Kazimov, chairman of the executive committee of the Tashkent City Council of Peoples' Deputies: "City of Friendship"]

[Text] Today, 15 years have gone by since the natural disaster took place in Tashkent, capital of our republic. Following the powerful earthquake, Comrade L. I. Brezhnev, general secretary of the Central Committee CPSU, and Comrade A. N. Kosygin, chairman of the Council of Ministers SSSR, arrived in our city a few hours later. After familiarizing themselves with the situation here, they led the way in producing on site the first efforts to provide assistance to our city which had suffered the natural disaster. Speaking at a meeting of republic party activists on 28 April, Leonid Il'ich Brezhnev placed important tasks on party, soviet and economic organs for constructing a new Tashkent and eliminating the effects of the earthquake. In those times, the friendship and fraternity of the peoples of our great homeland began to show itself in all its vigor and force. The whole country came to devastated Tashkent to help.

Thanks to the assistance of our party and government, of all the union republics, of workers of Moscow and Leningrad, and of our glorious soldiers and construction workers, a new city was built in a short time. The words which Comrade L. I. Brezhnev spoke at the meeting of party activists about beginning a new Tashkent, which would be more beautiful, stronger and not at the mercy of any earthquakes, came true.

The new Tashkent is a symbol of the unity, friendship and fraternity of the peoples of our country. In the years following the earthquake the appearance of our capital changed beyond recognition. Today, architectural ensembles which embody new methods of city construction that are adapted both to the wonderful national traditions and to local climatic conditions decorate Tashkent. A beautiful square named after Lenin, the Tashkent filial of the Lenin Central Museum, the Museum of Friendship of Peoples, the Khamza Theater, the Tashkent State University complex, the "Yubileyniy" Central Sport Auditorium, the Square of Friendship of Peoples complex, the wonderful sidewalks, large bridges, underground walkways, modern wide streets and squares draped in green, as well as the public, trade, and community facilities, all reveal the beauty of our capital.

The metro given the name of our great genius V. I. Lenin is the pride of Tashkent's citizens. Its first stage was made ready for use almost a year ahead of time. Today, the capital metro has reached a length of 16.6 kilometers. Construction work on the sections from the "Pakhtakar" station to the railroad station, and from there to the village of aviation construction workers is proceeding at a rapid pace.

During the Eighth Five-Year Plan, special attention was given to solving the important social problem of housing. Close to 90,000 people were left homeless after the earthquake. Despite this, they were moved out of tents and temporary villages and into capital housing before the beginning of the autumn-winter season of 1966-1967. During this time, 5.5 million square meters of housing were built in the city. In particular, 1.5 million square meters of housing, public schools for 15,854 students, and preschool facilities for 6,860 children were erected with the help of builders from Moscow, Leningrad and the union republics. Builders of the RSFSR constructed 468,300 square meters of housing, schools for 5,770 students, and kindergartens for 2,940 children; builders from the Ukraine SSR constructed 242,100 square meters of housing, schools for 2,600 students, and kindergartens for 560 children. Builders of other fraternal republics also made appropriate contributions to the reconstruction of our Tashkent.

During the 9th and 10th Five-Year Plans, construction of social, cultural and public projects were carried out at high speed. It is sufficient to mention that during these two 5-year plans, a public square and housing in a volume of 7.7 million square meters were built in the city. Public schools for almost 90,000 students and preschool facilities for more than 43,000 children were constructed. Whereas the public housing reserve of our city formed 9.7 million square meters at the beginning of 1966, today this figure stands at 18 million square meters. It is necessary to especially stress that the housing reserve has grown not only from the viewpoint of size but also from that of quality. Its engineering equipment and the degree of its public services have increased. The volume of multi-storied building construction has expanded. The production and technological base of housing construction combines and of construction materials industrial factories have made it possible to move up to a yearly goal of 1 million square meters of housing construction.

Today, Tashkent is the great administrative, industrial and scientific center of the Soviet East. There are close to 200 great industrial unions and factories in our city. The production volume of these factories is increasing year to year. Labor collectives are solving not only economic problems but also social problems. Many of them are participating in the construction of housing and preschool children's facilities.

In recent years, four more universities have opened in the capital of our republic. Community and public services for workers are being improved.

On 11 December of last year, an earthquake at the Nazarbek settlement inflicted damage on the Sabir Rakhimov, Oktyabr', Akmal Ikramov, Chilanzar and Frunze rayons which were close to the epicenter. The Central Committee of the CPSU,

the Soviet government, the Central Committee of the Uzbek Communist Party, and the republic government extended practical assistance to eliminate the effects of the earthquake in Tashkent Oblast and Tashkent city. This year, 51.6 million rubles, including an additional sum of 33.3 million rubles for housing construction, were appropriated for eliminating the effects of the natural disaster. This year, the construction and completion of close to 1 million square meters of housing, as well as three schools and six preschool children's facilities is foreseen. The Andidzhan, Ferghana, Bukhara and Namangan housing construction combines are providing close assistance on these jobs. Through them, 25,000 square meters of housing will be constructed and handed over for use this year.

Likewise, through the assistance provided to Tashkent by the builders of Moscow, capital of our homeland, a housing complex which incorporates trade, public food and consumer factories, and preschool facilities for 640 children, will be constructed for us. The people of Tashkent will never forget the unselfish assistance which Soviet peoples extended in the construction of our city.

Today the "TashNIPIgenplan" institute has completed the draft of Tashkent's main plan for progress during the period up to 1990. The complicated tasks of economically and socially developing all areas of Tashkent's economy has been provided for in it. Attaining 14 square meters of housing space per person of the population (presently, this figure is close to 10 square meters per person) is foreseen before 1990.

The construction of at least 6 million square meters of housing is being projected during the 11th Five-Year Plan. Now, the territory of the city will not expand; on the contrary, it will grow in stature. Draftsmen are taking action to create draft plans for housing which will have additional rooms and which will conform to the climatic and demographic peculiarities of our city, in order to construct housing of the new type and to create even further conveniences for workers. Schools, preschool children's facilities, public service, communication, trade and other projects that serve workers will also be constructed in all housing complexes. In a word, the appearance of our Tashkent will change even further. It will continue to be a symbol of fraternity and an external monument to the friendship of the peoples of the USSR.

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